G. R. S. 59]

GENERAL AND REVENUE SECRETARIAT.

1906
(Muzrai)

File No. 193

Serial Nos. 1—6.

Papers Filed.

Month May 1908.

SUBJECT.

Presentation of a Sesha Phani by Rao Baha
Mr. M. Ranga char and other devotees for use at
Melkote in the Sri Chelluvarayaswami Sannidhi on
Special occasions and in the Sri Ramanuja Chari's
Sannidhi on other days.

PREVIOUS REFERENCES	LATER REFERENCES
Mus I- 144 - 1904	
183 - 1905	
191 - 1906	
192 — 1906	

G.R.S.11] 1906.

GENERAL AND REVENUE SECRETARIAT

(Muzrai)

NOTES.

File No.

FILE HEADING.

Presentation of a Seshapharani keep to Mr. Rangachar & other devotees for use at Melkote in the Sri Cheluvaraya Swami Samiodi on Special occasions & in the Sri Ramanuja char's Samadhi on other days

From

No.	Dated	Received

Diary No.	Encls.	Spare Copies	Serial No.

BRIEF ABSTRACT OF LETTER.

NOTES AND ORDERS.

P.T.O.

NOTES—First sheet

GPB—30,000—3-4-07

Page ( )

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Note Continued :—

Orders were accordingly issued in Government Memo No 3108 dated 8th December 1906 —

Rao Bahadur Mr M. Ramachandra Aiyar, M.A. of Madras states in his letter dated 21st March 1907 that at Lakkundi (in the Gadag-Rocks Sub-Taluk) the image of Ramanuja has come now a Lishaphana associated with it and therefore requests that the gift may be received for the temple submitted

2/4/07

GPB—3,000—22-6-0

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Note continued

From the previous pages of this note, it will be observed that the question of the acceptance of the Seshapahni offered by Srimulathar is still pending disposal. The offeror signified his intention that Ramanujacharya should be decorated with the Seshapahni on ordinary days, but that on special days, it should be used for the main Utsava idol of Chelvarayaswami at Melkote. The Vadagale Srivaishnava residents of the place represented that the decoration in question was an attribute of God himself and ~~f~~ objected ~~to~~ to its use in the case of Ramanujacharya, ~~which~~ who is only a Bhaktha ~~Rajaka~~. Enquiry was thereupon made if Srimulathar was willing to give it for the use of Chelvarayaswami alone, and in reply, he stated that it was his chief object to use the decoration for Ramanujacharya. Thereupon the Govt. declined ~~to~~ accept the

considering the opposition raised.

Though Tommialappan figures in the petition as the offeror of Seshaphani, it appears that Rao Bahadur Mr. M Rangacharya, M.A. Professor in the Presidency College, Madras, is the moving spirit in the matter. The latter gentleman stated in his letter of the 21st March 1907 that the tradition among the Srivaishnavas held that Ramanujacharya was an Avatar of Adi Sesha, and that at Tonnur, which is the place from which Ramanujacharya propagated Vaishnavism in Mysore, the image of Ramanujacharya in the temple had a Seshaphani associated with it even now, and that therefore there could be no objection to carry out the intentions of the offeror. From enquiries subsequently made, it was ascertained that the statement made by Mr. Rangacharya was true and that it was not unusual to adorn Ramanujacharya with Seshaphani. It was however a matter for

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doubt whether there ~~was~~ could be any objection to the decoration belonging to a Bhakta Vigraha being used for the God also, and accordingly Mr Rangacharya was written to demi-officially, if he would offer the Seshaphani to Cheluvaroya Swami alone or to Ramanujacharya alone, without stipulating for the use thereof at both the Samidhis. He now writes in reply, that he sticks to his original idea, ~~viz~~ ie that the Seshaphani should be used daily for Ramanujacharyas vigraha, and once in the year on the occasion of Vainaliga Utsava for Cheluvaroyaswami vigraha. He states that all the objections raised are frivolous and are the outcome of jealousy, and adds that practice is not wanting in the temple of one appurtenance of temple worship and procession being used for the other Vigrahas in common. Though, as stated by Mr. Rangacharya, actual practice is in favor of such use, the matter, being a delicate one, is

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submitted for favour of orders.

Submitted.
6/11/1908

Muzrai Secretary's Remarks:-

It may be added that another Sesha-Phani offered by one Sivarama to be used for the Vimanam of the Sri Cheluvarayaswami has been accepted by the Peshkar of the temple(without sanction from higher authority) and was actually used during the Vymaliye Utsava. The Deputy Commissioner explained that it was usual for the Peshkar to accept such offerings when there was no apparent objection. The Cheluvarayaswami has therefore a Sesha-Phani already and is not in need of the one offered by Professor Rangacharya through T.A.Tirumalachar.

Neither Professor Rangachar nor Tirumalachar is willing to give the Sesha-Phani for Ramanujacharya alone, while at the same time there is the opposition of the Vadagales in the matter

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of accepting the [illegible] of Ramanujacharya.

It does not see possible to refuse to comply

with the request of the Petitioner, and one of

the Trustees may be deputed either of the

Seshachalam. 438/23-4-08

Submitted to the Commissioner

through the Personal Assistant

~~2nd April 1908~~

S. Srinivasa Sastri
23/4/08

The Muzrai Secretary is
quite right in adopting
a cautious attitude.
His views may be approved

24/4/08

Received 26.4.08

8812/26.4.08

Received from Dy
12/5/08

Draft
12/5/08

12/5/08

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GPB—3,000—25-9-07

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General and Revenue Secretariat.

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Serial No.

1.

Rao Bahadur Mr. C. R. Ranga Charya,
Madras
Ct. No. 5164 D/21.5.1908
Informing him that Govt. regret they cannot comply with the request in view of the opposition raised in that behalf by a portion of the Sri Vaishnava Community as well as others.

The Dy. Comr., Chingleput Dt.
Ct. No. 5165 D/21.5.08
Forwarded Copy

NOTE—Contn sheet.

GPB—55,000—27.4.09

VA

4400.

ipies From

ks.
22/3/07

Rao Bahadur M. Rangachariyar Avl M.
Professor of Sanskrit & Comparative
Philology, Presidency College
Madras.

To

L. Anantaswami Row Esq
Muzrai Secretary to the Govern
ment of Mysore,
Bangalore.

Sir,

At the request of some of the residents of Melkote, I got a Śeshapāṇā made and gilt at some cost for use in the Vishnu temple there. I have taken care to see that there is neither the Tengalai nor the Vadagalai mark thereon. The object with which it was made was to have it used for Chelvarāyaswāmi on the occasion of what they call the Vairāliga-utsava there and at all other times for Rāmānujāchārya. So far as I can see this ends.

objection to carry out this desire of mine
tradition among the Śrī-Vaishnavas holds
that Rāmānuja is an Avatāra of Ādiśeṣa
and at Tonnūru (or Tondanur as it is known
in Śrī-Vaishnava literature), which is the
historical capital from where Rāmānuja
propagated Vaishnavism in Mysore, even
now the ~~Utsava~~ image of Rāmānuja
the temple there has a Śeshapharā as-
sociated with it. I request you therefore
to issue instructions to the temple authō
ities to receive the gift I send and bow
it as I desire.

I have the honour to
remain,
Sir,
Your most obedient servant,
V. Ramaswami Ayyangar

Triplicane: Madras
21st March 1907

cfd 1/5

Draft for approval.

Nuzrei

To

The Deputy Commissioner,
Mysore District.

Sir,

In continuation of Govt Pro: No 3108, dated 8th Dec: 1906, passing orders in the matter of the presentation ~~of~~ by Mr. A. Nimmalachar of Melkote of a silk Sesha Phani for use in the Sri Narayanaswami temple at Melkote, I am directed to forward herewith copy of a letter dated 21st March 1907 received from Rao Bahadur Mr. M. Ranga Charya, M. A., Professor of Sanskrit and Comparative

No. 5099 dt. 4.5.07
Encl.

Philology, Presidency College,
Madras, and to state that
the latter communication
has been receiving the consideration
of Govt and that the said Mr. Rangacharya
has been requested to intimate
to this Office if the devotees
concerned will not offer the
Phani for the use of Sri Chelva-
royaswami alone or of Sri
Ramanujacharya's Vigraha
alone, without stipulating
for the use thereof at both the
Sannidhies.

2. I am now to request
that you will be so good as
to re-submit for reference the entire
file of the Vernacular papers
on the subject

which was forwarded to you as enclosures to the Govt Order of the 8th Dec. 1906, referred to above.

I have &c

1/5/07

Secretary

Murai

S B

To,
Rao Bahadoor
M. Rangacharya M.A.,
Professor of Sanskrit
& comparative
Philology, Presidency
College, Madras.

150-92

No. 5100 dt 22.5.11

Sir,

Referring to your letter dated the 21st march last, requesting the acceptance by the Government for use in the temple at Melkote of the gilt Sesha Phani prepared by you & other devotees in Madras, I am directed to forward for your

a copy of the Proceedings of Govt, Mus
No 3108, dated 8th Decr
1906, showing the
circumstances under
which the offer made
in that behalf by one
Mr M.a. Tirumalachar
had to be refused.
Your present Communi-
-cation is however
receiving the Con-
-sideration of the
Government and they
will be glad to know
from you whether the
Phani will not be
offered by the devotees
Concerned for the
use of the Sri Chelwa-
-royaswamin alone
or of Sri Ramanuja
Charya's vigraha alone,
without stipulating
for the use thereof

ok

at both the Societies

I have &c.

Fair Dft

1/5/04

Secretary

SA

~~189~~ 1906-07

From

M. Kantaraj Urs Esq B.A.
Deputy Commissioner,
Mysore District.

To

L. Anantasawmi Rao Esq BA
Secy: to Govt Mungsai Depts

Dated 21 - June 1907

Despatched

Received

General No. 508
No.

Enclosure No. 1 file

Subject

Reply from Professor Rangacharya has to be awaited (Vide this Office no 5100 dy 2/5/07.

Submitted

AV

Please send a reminder

Ds
2/7/07

Dft Submitted 2/7.

Returning the file of papers, relating to the presentation of Sri M.A. Tirumala Char of Melkote of a gift of Sesha Phani for use in the Sri Narayana Swami temple at Melkote

Deputy Commissioners Office
Mysore District

Dated Mysore 21/26 June 07

No. 509/1 file

To,

L. Anantha Rami Rao Esquire B.A.
Secretary to the Government of
Mysore, Inam Department.

Sir,

As called for in your letter No. 5099 dated the 2/3 may 1907 I have the honor to submit herewith the file of papers relating to the presentation by Mrs M.A. Timmala Char of Melkote of a gift of Sesha phani for use in the Sri Narayana Swami temple at Melkote, French Rocks Sub Taluk.

2. I beg to add that from the records it will be seen that the Peshkar of the Melkote Temple has recently accepted a Seshapani valued at Rs 500/- offered by one Singaramma, mother of Malvar Ranga char as it did not bear any Namam and as there was no contention since it was a gift made to the temple for using it exclusively for the Sri Cheluvaraya Swami at Melkote.

3. The Sub Division officer of opinion that it is the custom the Peshkar to accept all gifts
less there

objectionable feature in the gift.

4. The file of papers received with the Sub Division Officers' memo No. $\frac{223}{978}$ dated 31. 5. 07 is herewith submitted for reference.

I have the honor to be,

Sir,

Your most obedient servant,

Deputy Commissioner
Impac District.

Reminder

Mugnai

(Vide Dy. commrs letter no. 508 Ry 21-6-1907)

To,

Rao Bahadoor

M. Rangachariya M.A.

Professor of Sanskrit and Comparative Philology, Presidency College, Madras.

No. 1178/15-7

Sir,

I am directed to invite your attention to this office letter no. 5100 dated 2nd May 1904, requesting to be informed of your intention ~~as to whether the~~ Sesha Bhani ~~prepared by you and others devotees in Madras, will not be offered~~ for the use of the Sri Chaluvarayaswamy alone or of Sri Ramanujacharis Vigraha alone at Melkote without stipulating the use thereof at both the Sannidhies, and to request the favour of an early reply thereto.

in the matter of opening the

I have etc.

Dbd) [signature] 3/7/07

Secretary

[signature]
2/7/07

Triplicane,
8th April 1908

My dear Sir

I have just heard that you are going to retire from Service soon, and do not want that your letter regarding the Seshaphone presented by me to the Vishnu temple at Melkote should remain unanswered. My intention regarding the use of it I have already made known to you

Local palousies of Sorts
are responsible for the
trouble in connection with
the affair; and from all
that I have heard, the
behaviour of some men
there seems to have been
far from honorable in
the matter. I want
it should be used
in association with
image of Rāmānuja
once in the year on the
occasion of the Vaimah
utsava in
the image of
If you enquire

the practice in the temple
you will surely learn that
more than one appertenance
of temple worship and
processions is used
commonly in this manner.
If you can override the
frivolous local Ayetan
in the matter, and have
the thing disposed of in
accordance with my de-
sire, I shall feel highly
obliged. Otherwise I have
~~nothing to say.~~ I wanted
to ask my old friend
Mr C. Goodale how to write
to you from Jaffa. But
have now made bold to

write thus respectfully
Requesting to be excused for the trouble I
have given. I am
Yours truly

19.5

Draft as per Dewan's order.

Mysore

No. 5164 W/ 21.5.08.

In reply to his correspondence ending with his letter dated 8th April 1908, requesting the acceptance of the offer of a Seshaphani made by him through M. A. Tirumalachar, of Melkote, for use in the Sri Chelvaroyaswamy Samidhi on Special occasions and in the Sri Ramanujacharya's Samidhi on other days, Rao Bahadur M. Rangacharya, M.A., Professor of Sanskrit and Comparative Philology, Presidency College, Madras, is informed that the Govt. regret they cannot comply with the request, in view of the opposition raised in that behalf by a portion of the Sri Vaishnava Community at Melkote.

By Order,

Dewan's order) 19/5/08

No. 5165 on file

Copy with Dy. Commr., Mysore Dt. in cont. of his letter No. 5099, dated 2nd May 1907, returning enclosures.

By Order,

Secretary.